

THE
Christian Monitor,
Containing an Earnest
EXHORTATION
TO AN
Holy Life,

*With some DIRECTIONS
in order thereto.*

Written in a plain and easie Style,
for all sorts of People.

*Follow Peace with all men, and Holiness, without
which no man shall see the Lord. Heb. 12. 14.*

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CHAP. I.

*An Exhortation to an Holy Life, with
Motives thereto.*

IT's very sad to consider, not only how few Nations there are in the World which profess Christianity, but also of those who do profess it, how few there are comparatively that live according to their Profession. Wherefore it well beseems all Christ's faithful servants, especially the Ministers of his Gospel, to use their utmost endeavours, by Life and Doctrine, by publick and private Exhortations, by preaching and writing, and by all the ways they are capable, to promote true Piety and Holiness amongst all sorts of Men, whether high or low, rich or poor, without which no Man can be happy, either in this World, or that to come. And though I well know that, thanks be to God, we abound with multitudes of excellent Books written to this end; yet are not such short Instructions as these that follow to be condemned as useless, since they will, it's like, be more generally dispersed, and that amongst the very meanest of the People, and may more easily be read and remembred by such as have neither time to read large Books, nor Money to buy them. With such as these I have occasion often

to meet, and for their sakes chiefly it is that I publish this little Paper; being encouraged thereto by some pious Persons, both of City and Countrey, who intend to give some of them away to poor people about them, and thought others might do the like. And may it please God to give a Blessing to such a mean Undertaking as this, and succeed it to the good of Souls, I shall little regard the Censures of the curious: Remembring the saying I have somewhere met with of a devout Writer to this purpose, That he was desirous his Books should be scattered abroad upon Pedlers Stalls, and thence come into the hands of common People, for the encreasing of Knowledge and Piety, rather than be solemnly laid up and buried in the Libraries of the Learned.

Wherefore without any more Preface, I shall address my self to you for whose sake I write these Lines, as a Perswasive to an Holy and Religious Life. Now in order thereto let me beseech you to look back upon your Lives past, and call your selves to account, whether it has been your care and study to live in such a godly manner as becomes those who are baptized into the Name of Christ, and after him are called Christians. Have you well considered what is the meaning of this Name, and what Engagement you lie under to an Holy Life by taking it upon you in Baptism? And do you keep well in mind your Baptismal Vow, wherein you renounced the Devil, the World and the Flesh, and promised to be Christ's faithful Souldiers and Servants, and so to continue all the days of your Life? Have you so far understood and considered these things, that you have made it your chief business to walk accordingly? Do you watch carefully and fight manfully against your spiritual Enemies? Do you live as those that believe the Gospel, sincerely endeavouring in all things to know the Will of God and do it? Since you take Christ's Name into your mouth, are you careful to depart from all iniquity? In a word, is this your greatest study and design to please and glorifie God, and

and to work out your own Salvation? If your Conscience can truly witness for you, that it is indeed so; and that wherein at any time you fall short or do amiss, you are heartily grieved for it, and do daily labour to amend and grow better: If it be thus with you; I say, then bless God for his grace and mercy, hold on and prosper, and fear not but God will be with you, He will own you as his Children, and for his Son Jesus sake, will both pardon your sins and assist you by his Grace; he will guide you by his Counsel, and at length receive you to Glory.

But pray deal faithfully with your own Souls and tell me, Has it not been quite otherwise with you? Have you not contented your selves with the bare Name and Profession of Christianity, and in the mean time led an ill course of Life, directly contrary to your Profession? Have you not lived in wilful ignorance of your Duty, or in gross sins against your Knowledge? Do not the temptations of the Devil, the allurements of the World and the Flesh many times prevail more with you than the Commands of Almighty God and the voice of your own Conscience? Are you not wont to neglect God's worship and service, both in the Church and at home? yea, do you not prophane his holy Name by swearing and cursing? Are you not often guilty of lying and slandering, of cozening and cheating, if not of downright stealing? Do you not in your anger use railing and reviling Language? Or do you not live in Envy and Malice, seeking for revenge of those that have done you any injury? Do you not allow your selves in Drunkenness or Whoredom, or some other known and wilful sin? To be short, Is there not something or other in this World that you love more than you do God himself and his Son Jesus? Are you not much more concerned for your Bodies than for your precious Souls? And do you not more earnestly seek after Food and Raiment, and the good things of this Life, than after that eternal Kingdom of Glory which God hath promised to his faithful Servants in the World to come?

If this indeed be your Case, I beseech you make a stand, and consider well what you have been doing; what a sad and dangerous condition you have brought your selves into, and what the end of it will be if you hold on in such evil courses. Humbly beg of God to make you duly sensible of your sin and danger, and to keep the sense thereof so close to your minds, that you may be brought not only to mourn for your sins, but to loath and abhor them, and utterly to forsake the same, henceforth resolving by the grace of God wholly to give up your selves to his service, and to walk stedfastly in those holy and good ways which he has appointed you. This is that to which I do most earnestly desire to perswade you. And that I may do my utmost to prevail with you, I shall lay before you some very weighty Arguments, which I request you seriously to ponder of as you read them, and God grant they may have due effect upon the heart of every Reader. Amen.

(1) That you may be prevailed with to become God's faithful servants, consider, first, *That this was the great end for which God made you, and keeps you alive, and gives you so many mercies of all sorts.* You can tell, I hope, that God made you, and that he made you to serve him, by living according to his Commandments. These are some of those first things which Children learn, and it were well if when they are grown up to be Men and Women, they would use seriously to think of them, and practise accordingly. The wise God has made all Creatures for some good end or other, and he has fitted them all for those ends and purposes for which he made them. To Man therefore has he given the use of Reason, chiefly to fit him for Religion, and to render him capable of knowing, loving and serving his great Creator and Benefactor: And it is Religion which makes the great difference betwixt a Man and a Beast: for brute Creatures have no knowledge of God, no regard to him; but are wholly led by their senses, and mind nothing else but what is before them here in this

this World. But the poorest Man on Earth who has the use of his Reason, is near akin to the very Angels themselves; his nature is like theirs, and but a little below them, so that he may be much taken up in the same holy Works that they are employed in, even in loving and praising, and adoring the great and good God. To this end he may study both the Works and the Word of God, which reveal him to us, and should continually put us in mind of him. And all the good things we enjoy should still make us sensible of the goodness of God from whom they come: and fill our hearts with love and thankfulness, and our mouths with blessing and praise. This is the most proper use of our Reason, and this God most justly expects from us Reasonable Creatures; and this even the poor man may render without any hindrance to his daily labours; and may still keep such an awful sense of God upon his mind as may restrain him from wilful sin, and make him careful always to please his Maker. And so our Reason was given us to bridle and govern our Appetites, our Lusts and Passions; that we should not be led away into gluttony and drunkenness, into wantonness and uncleanness, nor into rage and fury like brute Beasts that have no understanding: but should live soberly and chastly, quietly and peaceably with all Men, doing them all the good we can. For such holy purposes as these chiefly was our Reason bestow'd on us, and therefore in this manner ought it to be employ'd. Certainly since God hath made us of a nature so much better than Birds or Beasts, he expects from us other works and services than he does from them. They know nothing of God that made them, nor have they any knowledge of another Life after this, but when they die there's an end of them. But to us hath God given immortal Souls of more value than the whole World: and for this end hath he created us, that we might serve and honour him here in this Life, and so may live with him, and enjoy him for ever in the World to come.

Now if this be the end of our Creation, ought we not

not to live up to it? Do we not see all other things answer the end for which they were made? The Sun gives Light by day, and the Moon by night. The Earth brings forth Corn and Grass, and the Trees bear Fruit. The Horse, the Cow and the Sheep, with many other Creatures, afford us much service and benefit. And shall Man alone be useless and unfruitful, and live to no good purpose? When they are all so ready to serve us, shall not we chearfully serve him that made us for his own service? Surely we cannot think that the wise God sent us into the World only to eat and drink, to sleep and play, or to work hard for a poor Livelihood. If this were all, we had better have been made brute Creatures, or never have been made at all. Much less can we think that the Holy God made us on purpose to sin against him, to dishonour his Name, and provoke him to anger. He did not give us Reason to make us crafty and cunning for the World, that we might know how to cozen and cheat our Neighbours. He did not give us Tongues to swear and curse with, or to talk foolishly and filthily; let us not then use them to any such ill purposes. Since God has given us precious immortal Souls, let us not live like Beasts that perish, wallowing in the mire of base sensual Lusts and Pleasures. By this means we become worse than Brutes themselves, for we debase our own Natures, we abuse our Reason to our own shame and hurt, and to God's displeasure. Thus we cross the end of our Creation, and are more stupid and ungrateful than the very Ox or Ass: for they *know their owner*, and do good service to those that keep and feed them, *Isa. 1. 2, 3.* O let us not give God cause to complain of us, as he there does of the Jews, that *he nourished and brought up Children, and they rebelled against him*: Think how grievous it is to you that have Children, after all your care and kindness, after all your cost and labour, to have them prove stubborn and disobedient, loose and idle Prodigals. O see then that you be not such toward your heavenly Father, who made you and preserves you, and every day renews his mercies upon you. He

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keeps us alive and makes our lives comfortable. He gives and continues to us our Reason and Senses, our Health and Strength, Food and Raiment, and all the good things we enjoy. He supplies our wants, and helps us in all our distresses. He gives us light by day, and rest in the night. He enables us to follow our callings, and gives a blessing to our labours, that we may provide for our selves and Families. And does not this good God well deserve all the love and service which we can possibly render him? O how can we find in our hearts wilfully to offend him who thus delights in doing us good! Foolish and unthankful Wretches we are thus ill to requite the Lord for all his loving kindness. We could not deal so with any Friend or Neighbour on Earth, that had been always kind and loving to us. Are not Servants bound to work for them who maintain them and pay them Wages? And ought not Children to obey their Parents who begot them and brought them up? How much more then ought we to obey God our Father, who gave us life at first, and still prolongs it from one day to another, when he could in a moment cut us off in our sins, and throw us into Hell. But in much mercy he spares us, and gives us space to Repent, and is very unwilling to destroy us, and therefore waits long to be gracious to us. O then let his patience and all his goodness at last have this happy effect upon us; let it lead us to true Repentance, and ever hereafter engage us to diligence and constancy in his service, *Rom. 2. 4. 2 Pet. 3. 9.*

(2.) To which purpose consider again that *this was the end for which God sent his Son Jesus into the World*, even to seek and save us lost and miserable sinners, to bring us to Repentance and newness of life, that so we might be restored to the love and favour of God, which we had lost by sinning against him. Our first Parents *Adam* and *Eve* were created in a very holy and happy Estate, but they fell from it by sinning against God, and so came all misery into the World. And then did our Heavenly Father take pity on us, and sent his own Son out of his bosom.

com to be our Saviour and Redeemer, to reform us from our *Sins*, and so to deliver us from *misery*: First he will make us *Holy*, and then we shall be made *Happy*. For as man lost his happiness by disobeying Gods command, so he must recover it by becoming obedient to his will in all things. To this end hath the Lord Jesus fully revealed Gods will to us when we were in ignorance and darkness. He hath given us holy precepts for the rule of our Life: And made most rich and precious promises to perswade us to our duty, and denounced dreadful threatnings to affright us from Wickedness.

And when we had deserved the Wrath of God for our sins, then did Jesus Christ shed his most precious Blood to make Atonement for us, and to obtain our pardon and forgiveness. He dyed for our offences and rose again for our justification. *Rom. 4. 25.* And in his Gospel he has given full assurance of Gods good will to mankind, that he will be merciful to us and pardon us, if we truly repent of our sins and forsake them. Thus hath Christ opened a door of hope for us, to encourage us to return to God: For if there had been no hopes of mercy, we should never have been drawn to Repentance, but even like the Devils themselves should have remained full of hatred and malice against God, utterly despairing of relief from him. But whilst the death of Christ does so much engage and encourage us to *forsake* our sins, it gives not the least encouragement to our *continuance* in them. Let us not think that Christ *dyed* for our sins that we might have liberty to *live* in them, and yet be saved at the last. No; but he came to save us *from* our sins, not *in* them. He makes us blessed by turning us from our iniquities. He dyed to redeem us from a vain and evil Conversation, to purify our Hearts, and reform our Lives, and make us a peculiar People zealous of good works, *Matt. 1. 21. Act. 3. 26. Tit. 2. 14. 1 Pet. 1. 18.*

The death of Christ for us vile sinners shews the infinite love of God in finding out this way for our Salvation: But then it shews also what an evil thing sin

is, and how hateful to God, since he would not pardon us without the suffering of his own dear Son on our account. And therefore if the consideration of all this does not bring us to hate and abhor our sins, and to love and serve our God and Saviour, we are never like to have any benefit by Christs death. All our professions of loving him and believing in him will stand us in no stead without obeying him. True saving Faith in Christ is that *which works by love* both to God and our Neighbour. Christ accounts none to be his friends but those that keep his Commandments, and to such only will he grant pardon and Salvation. *Gal. 5. 6. Job. 15. 14. Heb. 5. 9. 1 Job. 3. 8.*

Since then the ever-blessed Jesus the Son of God came down from Heaven, became a Man, and dyed a most painful death upon the Cross, that he might save us from sin and misery, shall we not accept of him as our Lord and Saviour, who comes to deliver us from the power of the Devil and our own Lusts, to make us the Children of God and heirs of Glory, which is a thousand times greater deliverance than that of the *Israelites* from the *Aegyptian* bondage. Will you not be moved by all that Christ has done and suffered for you? Shall not his love constrain you to love him, and to hate all sin which was the cause of his sufferings? Will you tread under foot his most precious Blood, and even crucifie him afresh, and again put him to open shame? Thus in some sort do wicked men use their Saviour, whilst they go on in their sins which are so displeasing to him. They that lie and cozen for a little gain, what do they but with *Judas* sell away Christ for Money. They that live in hatred and malice, and do mischief to their Neighbours, do in effect run the Spear into Christs side, and drive Nails into his hands and feet. And they that give themselves to Riot and Drunkenness, do even mingle Gall and Vinegar for him to drink. They do all that in them lies by their sinful pleasures to put him again into Agonies and Pains. But on the other hand, it is
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a delight to our Saviour to see us humbled for our sins, and resolved to forsake them. He will readily and effectually interceed for us with our heavenly Father, who is most willing to receive returning Prodigals. There is joy in Heaven when sinners on Earth repent. Even this our return to God by true repentance is the best recompence we can make to our Blessed Saviour for all his pains and sufferings. When *the pleasure of the Lord prospers in his hand by the conversion of sinners, he then sees the travel of his Soul, and is satisfied,* Isa. 63. 10, 11. And shall we not afford this satisfaction to our Redeemer, who hath undergone so much for our sakes, and still out of his tender love to our Souls follows us with such earnest invitations to come to him for life and happiness? Could we deny him this most reasonable request, if we saw him now in person standing before us, beseeching us to turn and live? And this he now does by his Spirit and by his Ministers: But that leads me to the next.

(3) Consider therefore that *this also was the end for which the Holy Ghost is given, and all the means of grace afforded, even to sanctifie our hearts and make us an holy and obedient People.* God knows the weakness and corruption of our Natures; and therefore in great mercy he affords the assistance of his holy Spirit, to enlighten our minds, and purifie our hearts, to renew and change our natures, and guide us in ways of holiness here, that so we may be fitted for eternal happiness with the most holy God in the life to come. *Joh. 3. 3, 5. Rom. 8. 9.* And for this end were the holy Scriptures written by men assisted and inspired by the Holy Ghost, to be a light to our feet and a lantern to our path, to direct us in the plain way to everlasting life. *2 Tim. 3. 15, 16, 17.* And the holy Sacraments were appointed for the encrease of grace to all that make a right use of them. And our Blessed Saviour did at first send abroad his Apostles to Preach the Gospel to all the World, and hath ever since continued a succession of Ministers in his Church, whose standing office it is to administer the Word and Sacraments,

Sacraments, to watch over the Souls of the people, to instruct and admonish them both in publick and private, and to use their utmost diligence to bring them to the knowledge and love of God, and of his Son Jesus. And God is ever ready to accompany their endeavours with his blessing. Do you not often find his good Spirit putting good thoughts and motions into your mind, inclining you to that which is holy and good, checking and restraining you when you are running into evil? But on the other hand it's the evil Spirit, even the Devil himself, that tempts you to sin, and would hinder you from your Duty. It's the Devil that tempts Men to pride and malice, and to all manner of wickedness. For he being a proud, malicious and most wicked Spirit, would have Men to be like himself, that so they may be for ever miserable with him. Will you not then resist the Devil, the great enemy of your Souls, and be led and guided by Gods good Spirit, and follow his Motions and the directions of his word which lead to happiness? O do not grieve this Blessed Spirit, who alone can give us true comfort, do not resist and quench his motions, nor provoke him to depart from you, and leave you to your own lusts, and to the power of Satan, who seeks your ruin.

Moreover, as the Devil has his instruments to draw Men to wickedness, one ill man tempting another, so Ministers are sent from God to draw you to righteousness and holiness. They are the Embassadors and Messengers of Christ, and do in his name beseech you to be reconciled to God, who is most willing to be reconciled to you, if you will but cast away those wicked works which provoke him to anger, 2 Cor. 5. 20. O how will it rejoyce the hearts of your Ministers that truly love your Souls, to see the success of their labours, to have you come to them enquiring what you must do to be saved, declaring your repentance for your former evil Courses, and your resolution henceforth to become new Creatures. Certainly we exhort you to nothing but what is highly reasonable and for your own benefit, whilst we perswade you to return to the favour of God. Why then will you not hearken to us? If a message of mer-

cy should be sent you from the King, when you were in danger of death for Rebellion, would you not most gladly and thankfully receive it? And will you not be as thankful and obedient to the King of kings, and as wise to save your Souls as to preserve your Bodies.

And beside his Word and Ministers, God also pleads with you by his providences to bring you to repentance. Sometimes he sends afflictions to correct you for your faults, to shew you the evil of sin, and draw you home to himself; and at other times he sends many mercies, as I have told you, to soften your hearts, to engage and allure you to his service: And such good use we ought to make of all Gods dealings with us.

(4.) Consider further *what engagements you ly under to an holy life by your own profession, promises and vows.* You profess and call your selves Christians, the Disciples and followers of Christ: Ought you not then to follow his example, and obey his Commands, if you will make good that name? You would think it a great disgrace not to be taken for a Christian but for a *Turk* or *Jew*. Beware then lest you bring this disgrace upon your selves by an unchristian temper of mind, and ill course of life. If you are false or cruel, Covetous or Lustful, like a *Turk* or *Jew*, it matters little what you call your selves. He is not a Christian that's one outwardly, but he that has the same mind and spirit that was in Christ Jesus. God will not at the last day judge of men by their names and titles, but by their hearts and lives. Only it will go much worse with a man that calls himself a Christian, and yet lives like an Heathen or Infidel.

And pray consider how by your Baptism you are solemnly listed under Christs banner, to fight against the Devil, the World and the Flesh: and by the keeping this vow you shew your selves to be Christians indeed. But if you are led away by the temptations of Satan and do his works, and are ensnared by the vanities of the World, the lusts and pleasures of the Flesh, you do in effect renounce your Baptism.

Besides this, have you not renewed this same vow at the Holy Communion, there openly professing your belief in Christ crucified, and promising obedience to him?

If you have not received this Holy Sacrament, though you have long been at years of discretion, you then shew your selves by this neglect to be no obedient Disciples of Christ, since you do not obey his plain command *to do this in remembrance of him*, Luk. 22. 19. And indeed I fear that many careless people will not come to the Communion, because they think it would bind them to lead such a strict and holy life as they have no mind to. But do not they cast off Jesus Christ from being their Master, who look upon his commands as too strict and severe, and will not promise to obey him? Yea do they not thereby even disown their Baptism, by which they were bound to this obedience? So that the same reason which keeps them from the Communion, it's like would keep them from being Baptized, if it were yet to be done. And what sort of Christians are they that would reject Christian Baptism, because it engages them to an holy life?

If you are not guilty of this neglect, but do sometimes come to the Lords Supper, to keep up the remembrance of his death and sufferings: Then pray consider that by receiving this holy Sacrament, you do solemnly renew your vows to be Christ's faithful Servants and Disciples, and to walk in sincere obedience to all his holy Laws, as you hope for Salvation by his death. Wherefore may I not well beseech you to use all due care to live according to this your promise and engagement. What a shame is it for a Man to be false to his word, much more to his Oath? O do not then break that Oath which you have made to God himself by taking this holy Sacrament. And call to mind if you have not sometimes on a Sick-bed, or in some great danger made the same promise and vow: And has not God spared you to see how you would perform the same? Take heed then of abusing his mercy and breaking your promise.

Moreover, I might shew how your professing to believe the Creed engages you to live well, according to the holy faith you profess, *which is a doctrine according to godliness*.

But, lastly, the very prayers you put up to God lay the same engagement on you, even to serve and please

this God whom you Worship. To instance briefly in the Lords prayer, whilst we call God *Our Father*, &c. ought we not to love and honour him, to obey him and submit to him as our heavenly Father? Whilst we pray that his *name may be hallowed, his Kingdom come, and his will done in Earth as it is in Heaven*, ought we not our selves to honour his name, and advance his Kingdom, by obeying his Laws, and by doing his will constantly and chearfully as the Angels do in Heaven, to the utmost of our power? Praying for *daily Bread* teaches our dependance upon God, and engages us to serve him by whom we are maintained. When we pray God to *forgive our Trespases as we forgive others*, this strictly binds us to forgive those that offend us, as ever we hope for mercy from God. And when we pray *not to be led into temptation but delivered from Evil*, this should restrain us from running into temptation, and make us careful to avoid all sin and the occasions of it. To the same purpose I might also mention the Prayers of the Church, to which I hope you come frequently. Therein you begin with the Confession of your sins, and ought you not to forsake as well as confess them? And in the end of the confession you pray *God for Christs sake to grant that you may lead godly, righteous and sober lives*. And almost in every prayer you will find somewhat to this effect. Now I hope you are in good earnest in these your prayers, else you do mock God and affront him, instead of worshipping and pleasing him. But if you do heartily desire these things which you pray for, then you will do your part for the attainment of them, and will diligently endeavour to live in so holy and good a manner as you pray that you may do. And if you thus add diligence to your prayers, Gods grace will never be wanting for your assistance.

(5.) Consider also how just and equal all Gods commandments are, such that our own Reason cannot but approve of them, as being most agreeable to us as we are Reasonable Creatures. To instance in the chief of them; is it not most just and fit that we should love God above all, who is the best and most perfect of all Beings, and from whom we receive all our good things? Ought we

not

not to pray to him who alone can hear and help us and to give thanks and praise to him who is the Father of mercies? Is it not most reasonable that Children should obey their Parents, and Subjects their Rulers? and that all men should live in peace and love with one another, and speak truly, and deal honestly as they would be dealt with? Is it not most fit and decent for a Man to eat and drink moderately, so as makes most for his health? To be modest and chaste in all his conversation? Will not every Mans own Reason acknowledge the equity and fitness of these and the like precepts? And for some that do seem more severe, there may be given very good reason for them also. So that plainly all Gods commands are the wise and wholesome counsels of a most tender Father, who forbids his Children nothing but what's hurtful, and requires nothing of them but what makes for their own good, even to *deal justly, to love mercy, and to walk humbly with their God*, Mic. 6. 8. *Christs Yoke is easie and his burden light*, Matt. 11. 30. Gods service is perfect freedom, as we daily stile it in our prayers. And *his commandments are not grievous*, 1 Joh. 5. 3. Shall we not then be so dutiful to our heavenly Father, yea so wise for our own good as to obey these most reasonable and gracious laws which he has given us? So just and equal they are, that we cannot break them without offering a kind of violence to our selves, and going contrary to the reason of our own mind. *They are light to the eyes and joy to the heart, sweeter to a good Man than honey and the honey-comb*, as the Psalmist oft speaks. As suitable are Gods commands to our natures, and as useful and healthful to our Souls as the most wholesome food to our Bodies. And for a Man to direct his whole carriage and behaviour according to the laws of God, is as much his wisdom as it is to go cloathed in decent Apparel, and to eat and drink what is good for his nourishment. But on the other hand, for one to run naked about the Streets, to fill his mouth with mire and Dirt, to cut and mangle his own Flesh, is not a greater sign of folly and madness, than for a Man to live according to his own lusts, rather than after the laws of God, which are so agreeable to our Reason, and do so plainly

conduce to our own truest interest and advantage, both in this Life, and that to come, as will appear by what follows.

(6.) Consider therefore in the next place, that it is a most certain truth, *That the leading of an holy and good Life, is in all respects very greatly for a Man's own benefit and comfort, even in this present World. Godliness is profitable for all things.* It makes for the quiet of our Minds, the health of our Bodies, the encrease of our Estates, and procures us much credit and esteem, much love and good will among our Neighbours. Yea, it commonly brings along with it all manner of Blessings, and makes the enjoyment of them more sweet and pleasant, and keeps off a great deal of trouble which wicked men bring upon themselves, and affords much support and ease under those afflictions which the providence of God may lay upon us. Insomuch that no Man of what rank and condition soever, can lead a truly comfortable Life, except he lead an holy and good life. All this is frequently taught in Scripture, and may easily be manifested by clear Reason; Or if that be not sufficient, it is also most plainly to be discerned by daily experience, that they who truly fear God, have much more peace and comfort in this World, than wicked and loose livers, that make no Conscience of their Ways.

If I should make the comparison only betwixt a sober Man and a Drunkard, which do you think has the better of it in this Life? How often do the great drinkers not only waste their Estates, but destroy their Health, weaken their Brains, and shorten their Lives? How often do they fall into quarrels, get wounds and bruises, and sometimes death it self, either by fighting or by one sad accident or other. Sometimes the very Children in the streets run after them, shouting and making sport with them. And if you follow them to their own Homes, what disturbance and mischief do they make there? what swearing and cursing, what brawling and scolding, what quarrelling and fighting is there? What outcries and lamentations do Wife and Children make? who now perhaps are glad to get away for fear of their Lives, as before they sat starving for want of that Money which these ill Husbands waste in the Ale-house. (A sin and shame it

is to those that entertain them.) And after they have lived a while at this wild and wicked rate, the next news commonly is, that either for Debt or for Disorder they are laid up in Prison, and sometimes by those very People in whose Houses they drunk away all they got. And now are they forced to live upon Bread and Water, and linger out a miserable hungry Life, in a cold stinking Dungeon, till either the Charity of Friends, or Death it self release them thence. (And by the way, is this such a pleasant Life that it's worth being damn'd for ~~to~~ Hell-torments to all eternity? of which afterward.)

Thus also I might tell of the sad effects of Whoredom, which is commonly follow'd with poverty and disgrace, and many times with a filthy loathsome disease, which makes Men rot above ground. And thus, angry, proud, malicious, revengeful People are a continual torment to themselves and to all about them, and seldom have any peace or quiet either with their Neighbours or in their own Families. The like may be shewn of all other Vices which are still wont to bring their own punishment along with them; to say nothing of what is or ought to be inflicted by the Magistrate. Especially such wicked People as Thieves and Murderers, Traitors and Rebels, do seldom escape the hands of publick Justice. *But who will hurt Men if they be followers of that which is good?* Or what hurt does a man bring upon himself by living soberly and chastly, by fearing God and honouring the King? What mischief does a man get by minding his own Business, and living quietly and peaceably amongst his Neighbours? Nay, how happily may we see even some of the meanest sort of People live, that are diligent in their Callings, and sober and temperate, and careful to please God, and keep a good Conscience in all their ways. Very seldom it is that they are pinched with much Want, or if they should fall into a low-Condition, yet all good People that know them, are ready to pity and relieve them: and will often trust them with Money or Goods till they are able to pay. And every body is willing to employ an honest industrious Man, so that he shall seldom want Work or Trading. But idle, riotous People that follow whoring and drinking, gaming and cheating, and stealing, that

neglect God's service and profane the Lord's day, being often in the Ale-house when they should be at Church; these are the People, if you observe it, that do commonly fall into the basest beggery and misery; and Men do but little pity them, because they brought it all upon themselves. O how happy might all sorts of People be, in a very great measure even at present, if they would but become truly Religious and good. It is their own sin and folly, their lusts and passions that occasion most of those troubles and miseries which they meet with; though I know they use to cry out of their hard fortune, and to lay the blame upon others, and sometimes to murmur against God himself. But they consider not how they provoke God to anger daily by their hainous sins, and therefore may justly feel his heavy judgments for the same, beside all the mischief which naturally follows upon wickedness. And this makes their Condition to be sad indeed that they are always liable to the wrath of God, and may justly expect his vengeance to fall upon them, and to strip them of all their Comforts, and throw them into the worst Calamities.

But on the contrary, herein above all lies the good Man's security and comfort, that he enjoys the blessing and favour of Almighty God, and therefore is sure to want nothing that's truly good for him. So it's promised, *Psal. 84. 11, 12. Matt. 6. 33. They that first seek the Kingdom of God, and the righteousness of it, shall have all that is needful added to them.* So that a poor Man can take no surer course to provide for himself and Family, than to become truly Religious; though he may not have great things in the World, yet he shall have Food convenient. And then, which is better than all, he shall have God's blessing with what he enjoys; and this will afford him more true content and comfort in that little he has, than a wicked Man can find in all his great Treasures. Godliness with contentment is the greatest gain, *Psal. 37. 16. 1 Tim. 6. 6.* A poor Man that has only *Jacob's Wish*, Food to eat, and Raiment to put on: if also he has *Jacob's Piety*, and takes the Lord for his God, and lives in his fear and service, and enjoys the sense of his favour, how blessed is the state of this Man? How chearfully
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may he live at all times, notwithstanding his Poverty? What though his Dwelling be mean, his Fare somewhat hard and coarse, and his Clothing very plain; yet whilst he loves God sincerely, and worships him duly and devoutly, he may even turn his poor Cottage into a Pallace, yea, a Temple: and the blessed God will visit him with his presence, will accept of his services, and refresh him with the light of his countenance. And upon this knowledge and enjoyment of God it is, that the true comfort of a Man's life depends, whatever his outward condition be. It is this alone which gives inward peace and satisfaction to his mind, and sweetens all his mercies, and above all things, bears up his heart under those afflictions he meets with. For the best of Men must expect their share of outward troubles in this World, such as sickness and pain, loss of Friends and Estate, with the like, these are calamities common to all. But here the good Man has clearly the advantage, since he looks upon all that befalls him as coming from the hands of a most wise and gracious God, who knows what is best for him, and to whose Will he freely resigns himself, and all his affairs, saying with his blessed Master, *Not my will, O God, but thine be done.* Yea, he receives afflictions as sent in kindness, to correct him for his faults, to exercise and encrease his Graces, and so to prepare him for Glory. And here's the great benefit of Religion, that it teaches a Man whither to go for Relief and Comfort in all his straits and difficulties, even to this great and good God, who is most able and ready to help his People in all times of trouble. This we still read in Scripture was the course of holy Men, and they found it was not in vain. And to this day will all God's faithful servants find the good effects of thus devoutly applying themselves to God by Prayer. *For his eyes are ever upon the Righteous, and his ear open to their cry.* He takes pity on them, comforts and supports them. He'll lay no more upon them than he enables them to bear; and in his good time he supplies their wants, and delivers them from their afflictions, yea, he turns them into blessings, and makes all work together for their good, as he has promised to them that love him, Rom. 8. 28. O what an happiness
is

is it to be acquainted with God, to have a due sense of his Providence, so as to live upon it and improve it, *Job 22.21.*

But how sad is the condition of a wicked Man, who has no such knowledge of God, no love to him, nor any expectations of help and relief from him. Even in his greatest prosperity he's a very miserable Man, whilst he lives without God in the World: but he feels himself to be so indeed, when he falls into any great calamity, and knows not which way to turn himself for help and comfort. For as wickedness still brings Men into misery (as I have before shewn) so there it leaves them in the most wretched forlorn condition. And the ill temper of their minds, adds weight and load to their calamities, and grievously encreases the smart of them. The sense of their own guilt sometimes torments their Consciences: and fills them with fear and horror: Sometimes they rage and fret against those that help'd on their sufferings, and sometimes they even blaspheme God himself, and murmur against his Providence. Whilst the good Man with *Job* blesses God in all his afflictions, these are ready to follow the counsel of his Wife, even to curse God and die. For being full of anguish and despair, they are at their wits end, and weary of their very lives, as we read of *Cain* and *Judas*, and such like, both in Scripture and other History. For my part I do verily think, that next to the Devils and those in Hell, there are no Creatures in the World more miserable than wicked ungodly People; and whilst we see what the common fruit of Sin is here on Earth, we may easily be convinced that it leads to Hell and damnation hereafter. And all this do men madly and wilfully run into by their own evil doings; even as a Man that thrusts his hands into the fire, is like to feel pain and smart. By forsaking of God, they forsake their own mercies, and by sinning against him, they wrong their own Souls, yea, their Bodies too, and all their Concerns. Thus you see that an holy Life is most profitable for us even in this present World, preventing much evil, and bringing all manner of good along with it. Or if a Man should fall into such hard times, as to suffer meerly for Religion and a good Conscience, he shall then commonly find such wonderful comfort and satisfaction of mind,

mind, that he will even triumph and rejoyce in the midst of his sufferings, as we know the Apostles and primitive Christians did, and that especially in hope of the glorious Rewards laid up for good Men in the Heavens. But that brings me to the last Consideration I shall mention.

(Lastly) Namely, *That an Holy Life through the rich mercy of God, will render us perfectly and eternally blessed in the World to come, whereas a wicked course of Life, leads to eternal misery and torment.* According as we live in this World, so must we fare in the next: for this Life is a state of trial in order to Eternity. Even at Death a good Man has ground of much comfort, having the testimony of a good Conscience, and the sense of God's love, so that with Saint Stephen, he may commit his Soul into the hands of the Lord Jesus, who is ready to receive him. But how sad is it with a wicked Man, when beside all the pains of his body, his mind is tormented with the remembrance of his sins, and with the fears of God's wrath. But the great difference will be made at the day of Judgment, when the *sheep shall be set at Christs right hand, and the goats on the left*, as you have it described *Matth. 25. 31, &c.* To those on the right hand, that is the pious and good, will be pronounced that joyful Sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* And then shall they enter into that most glorious Kingdom, where neither sin nor sorrow shall ever disturb them more; where they shall never feel nor fear any manner of evil or pain, either of Soul or Body: but shall be admitted into the immediate presence of God, where there is all fulness of joy for evermore. They shall have such a clear knowledge of the ever-blessed God, and such a lively sense of his infinite Perfections as will fill them with Admiration, Love and Praise: and they shall feel the love of God and their Saviour so fully shed abroad upon them, as shall raise their Hearts to the very utmost heights of joy and thankfulness, and their mouths shall be filled with Hallelujahs and Songs of Praise: and in this most delightful Employment shall they joyn with all the blessed company of Heaven for ever and ever. That's the perfection of all, that the joys of Heaven shall never have an end. It's
both

both a most exceeding and an eternal weight of glory that's promised, 2 Cor. 4. 17, 18. For ever shall we remain with the Lord, 1 Thes. 4. 17. The eternal God will be the portion of his people; and their joy in him shall never be lessened or abated through all eternity. They shall be always blessing and praising him, always satisfied and ravished with the beholding of his Glories and the enjoyment of his love; always delighted with the most pleasant and agreeable society of Angels and Saints: And never more shall dear friends and companions be separated from each other, when once they are met in Heaven. Death has now no power over them. They are become in some measure even like to Christ himself, and there shall see him as he is in all his glory, Phil. 3. 21. 1 Joh. 3. 2.

But what it is thus to be made like to Christ, to see God and enjoy him, we are not able fully to express or conceive whilst we are here in the body, to compare the glories of Heaven to all the riches and honour of Courts and Pallaces here below, were greatly to lessen and disparage them. So great are those heavenly glories and joys, that they can never be clearly known till they are enjoy'd: As a blind Man can never well tell what light is, till his Eyes are open to discern it. It's enough for us that we have full assurance from the promises of the Gospel, that such a state of unspeakable happiness there is provided for good Men in the life to come. And as the Lord Jesus is gone before to prepare it for them, so now by his holy Spirit he prepares them for that blessed place, by working in them that grace which fits them for glory, and is the very first-fruits and beginnings of it in their Souls. True holiness is the most certain pledge of eternal happiness, and makes us meet for it, Eph. 1. 13, 14. Col. 1. 12.

Since then such a glory there is, so infinitely great, so sure and certain, shall we not all be perswaded to seek after it by walking in those holy ways that lead there-to? Surely we shall, if we have any belief of God's word, any regard to our own interest. Must our Souls live for ever in another World, and shall we not use our utmost care and diligence so make them happy for ever there?

there? Are they not our own Souls? And do they not then deserve our love and care? *If we be wise and good, is it not for our selves,* for our own happiness? And is there any other way to make our selves happy but by gaining the love of God and eternal life? Do we not see that all worldly comforts are short and uncertain; They wither in our hands, and perish in the using. Our Neighbours and acquaintance are daily dying round about us; many of our dearest Friends and Relations are already gone before us, and we our selves are swiftly following after. We are just upon the borders of eternity, liable to a thousand diseases and mischances that may soon stop our breath, and then we are gone. Since then we cannot make sure of this life, nor the enjoyments of it, O let us see to make sure of eternal glory; which we may do, by Gods assistance, even the poorest Man on Earth, if he will become sincerely pious and good. For God is no respecter of persons. Christ died for poor Men as well as rich; and they that have no inheritance on Earth may be Heirs of the heavenly Kingdom, if they be rich in faith and love to God, *Jam. 2. 5.* And methinks they that have so much trouble and sorrow in this life, should be moved to seek after riches and glory in the life to come. There the poorest *Lazarus* shall have a thousand times more pleasure and joy, than any of the proud *Dives's* or rich Gluttons and Epicures have now in their delicious fare and gorgeous Apparel. Nay, the very hopes of this glory may fill the good Mans mind with so much joy, that he will even forget his poverty, and not count his afflictions worthy to be compared with the happiness he hopes for, nor would he change Estates with the greatest Prince upon Earth, who is a stranger to these hopes. Thus it was with the holy Apostles and their followers, *2 Cor. 6. 10. 1 Pet. 1. 6, 7, 8.*

Thus have I briefly told you somewhat of the happiness of the godly in the world to come: But on the other hand consider what will be the portion of the wicked, who despise the mercies of God, and the offers and promises of the Gospel, these will at last fall under his heavy Wrath and Vengeance, and there must remain for ever in the most intolerable torments of Soul and Body,

See

set out by the most dreadful things, such as Fire and Brimstone, and a never dying Worm that perpetually gnaws and stings their hearts. They are cast into outer darkness, where there is weeping and wailing and gnashing of teeth, not the least glimmering of hope or comfort to all eternity, *Matt. 25. 30, 41, 46. Mark 9. 43. to the end; 2 Thes. 1. 7, 8, 9.* These are the Goats that being set on the left hand must hear that doleful sentence. *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* An heavy doom, and yet most just. For they departed from God, and neglected his service here on Earth, and therefore now must they depart from his presence, in which their corrupt minds can take no delight. They preferr'd the Tavern and the Ale-house before the house of God; and took more pleasure in Feasting and Drinking, in Roaring and Revelling amongst their wicked Companions, than in worshipping of God in the communion of Saints; they loved not prayers and praises in the assemblies of his people, nor had any mind to come to the Lords Table, though often invited thereto; and therefore must they now be shut out from such holy company, and from such high and heavenly employments, for which they are altogether unfit. They were many of them greatly given to *Cursing*, and now it's come upon them: That *curse of God* which they in their rage often wished to their Neighbour, is now fallen upon themselves. Nay did not many of these prophane wretches even call for this curse upon their own heads, in that hellish Language of *God damn me*? And what wonder if their petition be now granted, and they sentenced to that damnation which they thus called for? By the *Devil* they were led and guided, and by his wicked instruments and their own brutish lusts, and therefore now they must have the *Devil and his Angels*, and damned sinners like themselves to be their companions in torment, who are so far from pitying or comforting each other, that rather they curse one another now in their misery, who before tempted one another to sin. O sad meeting of the Drunkards, the Whoremongers and the Harlots there together in those scorching flames. Where in vain they cry out for a drop

drop of water to cool their Tongue. It must not be granted ; their good things are all past and gone : And the remembrance of all their riot and lewdness serves but to encrease their torment. And now also they may remember how God did again and again call upon them, and they would not hear ; neither therefore will he now hear their cries, when pain and anguish is come upon them, *Prov. 1. 24.* to the end. And though they may cry out against their companions and accuse the Devil, and in their rage blaspheme God himself, yet will their consciences fly with greatest fury upon themselves, who in spite of all the warnings that were given them, did by their own wilfull and impenitent continuance in sin, plunge themselves into this misery, from whence they must never be released. O dreadful word, *Everlasting fire ! Eternal torment !* How does the thought of this sink and break their hearts, and fill them with deepest horror and despair ! *Who can dwell with everlasting burnings ? Who can ?* And yet the damned sinner must, though in the most raging and impatient manner. After they have lain thousands and millions of years in that place of torment, yet is there not a moment less to come, there is a whole eternity still behind. The worm *never* dies : the flame is *never* quenched. Nor is God to be accused of severity in all this, since it was the sinners own doing, the fruit of their own choice : For they knew that sin would sink them into Hell, and yet they would venture upon it. And indeed it sinks them thither as naturally as a stone falls to the ground. Even here on earth the proud and covetous, the malicious and revengeful, the profane and sensual do kindle somewhat of Hell in their own Souls ; and whilst they carry along with them the same wicked temper of mind, it must still needs make them most wretched and miserable in another World, as long as ever their Souls live, and these vices stick to them, that is to all eternity. Let not him that carries fire in his bosom accuse Gods providence for making the fire hot, when he feels it burn him, but let him blame his own folly and wilfulness : And so must self-condemned sinners be forced to do.

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And now tell me I beseech you, Is there not all the reason in the World that you should speedily repent you of your sins, and cast them from you with loathing and detestation, and henceforward set upon a course of serious holiness, that so you may escape all this misery threatened to the wicked, and may partake of that glory which is promised to the pious and good. Does not a thousand pound a year deserve the labour of one day? And will not all the joys of Heaven that shall last for ever and ever, abundantly reward our diligence in Gods service for this short life time? And are not the eternal torments of Hell enough to restrain Men from a loose and sinful life, though it were never so profitable or pleasant here for a little while? But you have before heard it fully proved, that even at present an holy life is in all respects most for our benefit and comfort. So that without doubt a good Man finds more sweetness and satisfaction in the way to Heaven, than sinners do in the way to Hell. Our gracious God appoints us an easie and honourable service, and gives glorious rewards: But the Devil is a most cruel Master, and sets his slaves to the vilest drudgery, and afterward paies them very sad wages, *Rom. 6. 21, 22, 23.* Whether then will you be Christ's freemen or the Devil's bondslaves? Whether will you walk in the good ways of God, that bring peace and comfort here on Earth, and eternal glory in Heaven: or in the crooked paths of sin, which now bring sorrow and shame and pain, and hereafter will plunge you into eternal misery and torment in Hell? Thus are life and death, happiness and misery set before you: What choice then will you make? One would think there was no great difficulty in the case to a Man that has the use of his reason, if he will at all make use of it in the affairs of his Soul. A little thinking serves turn to convince Men that there is no reason why they should chuse poverty and reproach, pain and imprisonment (if they can honestly avoid them) rather than Riches and Honour ease and liberty. But I am sure there is a thousand times less reason for a Man to disobey God and damn his Soul for ever, rather than to please and serve him, and so make sure of eternal Salvation. Wherefore let me again beseech

beseech you to take the matter into consideration, and think seriously what is most reasonable and most for your own interest, and then chuse accordingly. And I pray God direct your hearts to make so wise a choice, that you may never have cause to repent of it, either in this World or that to come. *Amen.*

C H A P. II.

A brief description of an holy life, with some short Directions in order thereto.

IF you now demand of me wherein consists this Holiness of life, to which I have been thus long and earnestly exhorting you, that I hope you may in some measure understand by reflecting on what I said at the beginning, and by attending to what I have intimated all along my Discourse. Yet for your assistance, I shall somewhat more plainly represent it to you, though but very briefly; as no other can be expected in this little Paper.

In the general then (as I have before exprest it) I am only perswading you to live as becomes true Christians, according to your Baptismal Vow, in the keeping of which consists your Christianity. Now by your Baptism you are engaged to believe in and obey God the Father, the Son and the Holy Ghost: You must sincerely and heartily own God the Father as your maker and Preserver, the Son of God as your Redeemer, and the Holy Ghost as your Sanctifier, Guide and Comforter. And accordingly must you behave your self both in heart and life: And therefore you must renounce the Devil, the World and the Flesh which would draw you off from God, and must stedfastly believe the Articles of your Christian Faith, and carefully keep Gods holy will and commandments all the days of your life. Your faith is required in order to obedience: For if you do

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not believe Christ's Gospel, you are not like to obey it. In these two things then consists the Religion of a Christian, to which he is engaged by his Baptism, viz. in Believing what Jesus Christ hath revealed, and in doing what he hath commanded. In short, he is a good Christian who does firmly believe his Creed, and carefully keep the Commandments.

The doctrines which we are to believe are indeed more largely and fully delivered in the Holy Scriptures, which were written by Men inspired by the Holy Ghost, and accordingly ought to be received as the word of God, and to be dilligently read and stedfastly believed. But the chief articles of the Christian Faith, are briefly sum'd up in that which we call the Apostles Creed, *I believe in God the Father, &c.* This I hope you are well acquainted with, it being so short and plain, and daily repeated in the Church Service; and therefore I shall not set it down at large. And this also I hope you do believe to be most true. You would take it ill, if I should question your belief of the Creed, without which you are not to be reckoned as Christians. But let me advise you to consider seriously and frequently of these great truths contained in the Creed, that you may more clearly understand them, and be more affected with them. And pray see that your belief of them be very firm and deep-rooted in your Soul, that so the fruit of your faith may appear in the holiness of your life. Without this, the bare knowing of the Creed, and repeating it never so often will stand us in no stead. For, as I told you, obedience is the end of Faith. And all the Articles of our Belief do most plainly tend to make us holy and good, if we will but carefully attend to them, and consider well of them. To shew it in few words. *If we believe that God the Father Almighty made us and all the World;* then are we bound to love and honour him, to worship and obey him, as our maker, and preserver, who is Almighty in Power, infinite in Wisdom, goodness and all manner of Perfections. *If we believe that Jesus Christ is the Son of God, and the Redeemer of mankind, who died for us and rose again, and ascended to*
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Heaven, and will thence come to judge the quick and the dead, and will grant to all penitent and obedient Believers, the forgiveness of their sins, and everlasting life, but will sentence the wicked to everlasting misery : Our belief of this, must lead us to true Repentance and amendment of Life, and to an humble dependence on the mercies of God, and the merits of Christ, for Pardon and Salvation. And if we believe, that it is the Office of the Holy Ghost to sanctifie us, and all the elect People of God; then ought we to pray to God for his holy Spirit, and we must comply with his good motions, and submit to his working upon our Souls, that he may sanctifie us and make us holy, that so we may be living members of Christ's Holy Catholick Church. And in this Church are we bound to continue, that so in the Communion of Saints, we may enjoy the benefit of the Word, Sacraments, and Prayer; by which means the Holy Ghost works Grace in us, and encreases the same, till it be perfected in eternal Glory, to which good Men shall be advanced both in Soul and Body at the Resurrection, as their Souls made entrance upon it presently after their death.

Thus you see how a right Belief leads a Man to holiness of Life. And therefore in holy Scripture do we find so much mention made of Faith, or of believing in God and in Christ. This in many places is highly extolled, and most strictly required of us, as the very summe of our Duty: insomuch that we are often said to be justified or pardoned on account of our Faith, and to be saved by Faith, and all this chiefly, as I suppose, because true Faith produces Obedience; and makes a Man become an humble and sincere Disciple of Jesus Christ, and so makes us fit for the mercies of God in and through our Blessed Saviour. But when faith does not bring forth the fruit of Holiness and good Works, it's of no value with God, nor will stand us in any stead, as you may see at large in the second Chapter of St. James, to name no other places. Wherefore you know we are engag'd by our Baptism, not only to believe all the Articles of the Christian Faith, but also to keep God's Commandments, which I am to speak of next.

Now these Commandments are also plainly contained in the Holy Scriptures; and therefore there is still more Reason why you should diligently read and study the same, that you may know the Will of God and do it. And all that is to be done by us, I reckon, is contained in the Ten Commandments, as they are explained to us, and urged upon us, both by the Prophets in the Old Testament, and by our Saviour and his Apostles in the New: Especially in our Saviour's Sermon in the Mount, in the fifth, sixth, and seventh Chapters of St. *Matthew*. And therefore often read over these three Chapters. There you will find what manner of persons the Disciples of Jesus ought to be, even like their Master, of an humble, lowly Spirit, meek and gentle, pure and peaceable, merciful and patient, and the like. Such as these he pronounces blessed in the beginning of that heavenly Sermon, and these alone are they whom he will make most blessed with himself for ever. But if you would have the sum of your Duty to God and to your Neighbour, as required by the Ten Commandments, briefly represented, take it in the very words of our Church Catechism.

My duty towards God is to believe in him; to fear him; to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy Name and his Word; and to serve him truly all the days of my life.

My duty towards my Neighbour, is to love him as my self; and to do to all men as I would they should do to me. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governors, Teachers, Spiritual Pastours and Masters. To order my self lowly and reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealings. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing; my tongue from evil-speaking, lying and slandering. To keep my body in temperance, sobriety and chastity. Not to covet and desire other mens goods; but to learn and labour truly to get my own living, and to do my duty in that state of life into which it shall please God to call me.

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Here you have your Duty in a little room, which you may easily keep in memory: but especially beg of God to write his Laws in your heart, that you may freely and chearfully obey them in your Life and Conversation. And for your further assistance, I shall a little enlarge upon the chief of these Duties, especially the love of God and your Neighbour, and so conclude with some short and general Directions for the guiding of your steps more readily and constantly in the ways of Holiness all the days of your Life.

To love God with all our Heart and Soul, is the first and great Commandment: as our Saviour himself teacheth us, *Matth.* 22. 37, 38. This makes us more easily to obey all the rest of his Commands. For if we truly love God, we shall be very fearful to offend him, and very careful to please him in all our ways. And then do we truly love God with all our Heart, when we love him more than all other things in the World, more than Riches, Pleasures, Honours, Friends, or any other Enjoyments, yea, more than our very Lives; so that we will part with all, rather than lose the favour of God, in which we account our happiness chiefly to consist. This I take to be the very Essence of Religion, and 'tis that without which our Saviour tells us, we cannot be his Disciples, *Matth.* 10. 37, 38. But when once we are got to this blessed temper, we shall find it no very hard matter to deny our selves, and take up our Cross, and follow our Lord and Master both in well-doing and in patient suffering.

Wherefore let us earnestly beg of God by his holy Spirit to work this love in our Hearts. And to our Prayers let us add our own diligent Endeavours; and especially let us be much in thinking of all the goodness and loving-kindness of God, manifested to us and to all the World. Let us consider what he has done for us already, both for Soul and Body, and what he has promised to do in the Life to come. And never let our Hearts be at rest, till they are entirely fixed upon the ever-blessed God as our chiefest good, and only satisfying Portion. And let us earnestly seek his favour through the Lord Jesus, the Mediatour, who came into the World on purpose, to bring

bring us into a state of Friendship with God, that we might love him, and be loved of him, and live with him for ever in love and joy. But alway remember that obedience to God, is the only sure evidence of true saving Love. He that loves God, will hate and abhor sin and wickedness. Let the Son pretend what love and honour he will to his Father, he does not truly love him, except he use all due care to please him.

And if you do thus sincerely love God as your Father, then may you always comfortably trust in him, and depend upon him, which is another great Duty, and brings great peace and quiet to our minds, *Isa.* 26. 3, 4. Whilst you live in obedience to God's commands, you have a sure interest in his Promises, and may safely rely upon his good Providence, for the performance of them. Wherefore whatever your wants, your dangers, or sufferings are, do not distrust the Providence of God, but wait patiently, and do your own duty, and be assured, God in his good time, will succour and relieve you, he will direct, comfort and strengthen you. Let all the experience you have hitherto had of his loving-kindness, engage you to trust in him as long as you live. And take great care, that you never murmur nor repine against God under any affliction whatever; when you meet with the heaviest crosses and disappointments, or lose your dearest Relations and Friends, say with holy *Job*, *The Lord gives, and the Lord takes away, blessed be the Name of the Lord.* Beseech God to teach you that excellent Lesson of Contentment in all Estates, *Phil.* 4. 11, 12, 13. Though you may be low and poor in the World, yet consider, you have always cause to be thankful, but never any reason to complain. God knows what condition is best for us, and let us leave it to him to chuse what we shall have. We that deserve nothing but wrath and misery, ought to acknowledg the great goodness of God, that we are on this side Hell. *It is of the Lord's mercies, that we are not utterly consumed,* and that we do enjoy any measure of comfort. Think how poor the Lord Jesus was for our sakes, who had not where to lay his Head, and was ministred to by the substance of others: and in the same mean Condition did the holy Apostles live.

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Your low Condition frees you from a great many snares and temptations, and from a great many cares and sorrows that rich People meet with. If you but truly love God, and have a treasure in Heaven, you are very rich, though you have neither Gold nor Silver. Fear not, but God will give you and yours Food and Raiment, and having that, let us be content and thankful. Yea, let us put the very worst, that we should starve to Death for want of Bread (which not one of a thousand does in times of Peace and Plenty) yet if our Souls be fit for Heaven, and carried thither, we shall have no cause to complain of the manner of our Death. I have been a little the larger upon this, for the sake of poor People, who are too apt to be discontent, and to murmur at their Condition; though alas, they commonly bring themselves into it, or make it much worse by their own careless and loose lives, as was before mention'd.

And yet before I proceed to the Duty you owe to your Neighbour, let me in a few words direct you, as to the Worship of God in Prayers and Praises. This is a duty most frequently enjoyn'd in Scripture, and practis'd by all good Men, and the very Light of Nature may direct us to it. We have daily need of God's mercy, and do daily taste of it, and therefore are we taught to *pray continually, and in everything to give thanks*. To God alone must we offer up our Prayers and Praises in the Name of Jesus Christ, as he himself teacheth us, *Matt. 4. 10. Joh. 16. 23*. We must not pray to Angels or Saints, nor make use of them as our Mediatours, for this is the peculiar Office of Christ, who died for us, and is now interceeding at the right hand of God, *1 Tim. 2. 5. Heb. 7. 25*. Wherefore we mean, sinful Creatures must always come to God in the Name of Christ, and for his sake alone, hope for the favour of God, the pardon of our Sins, the acceptance of our Persons and Services, and the Salvation of our Souls.

And our Saviour teacheth us to worship God in a pure and Spiritual manner with our Hearts and Souls, because he is a Spirit, and searches the hearts of Men, *Joh. 4. 23*. Wherefore by no means, may we make any Image or Picture of God, nor may we give Religious Worship to

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an Image, which is directly contrary to the second Commandment. Neither may we frame in our minds any bodily shape or likeness of God when we pray to him, but must conceive of him as a most pure and glorious Spirit, most powerful and wise, and good, who fills the whole World with his Presence, and is always near to us, though not to be seen with bodily Eyes; and hears our Prayers, and knows our wants, and is both able and willing to help us.

Our Saviour hath commanded us to pray in private, when we are alone, *Matth. 6. 6.* And there he taught his Disciples how to pray, and hath given us that most excellent Form, which we call the Lord's Prayer, *Our Father which art in Heaven, &c.* which by the way, may assure us, that Forms of Prayer are very lawful. And the Lord's Prayer may both serve for a Pattern to direct us in all our Prayers, and also is it self most fit to be used and joyned to our other Prayers. But it is not proper to use the Belief and the ten Commandments for Prayers, as the manner is of poor ignorant People; though we ought often to think of them, or rehearse them, for the quickning of our Faith, and the guiding of our Lives.

Upon all occasions, in all our troubles and distresses, let us be much in Prayer to God, and still seek to him for mercy and comfort, who is always nigh to them that call upon him in truth and sincerity. Would the poor Man seek as earnestly to God for relief, as he does to his rich Neighbour, he would find it the surest course to have his wants supplied. And let us also frequently be lifting up our Hearts to God in Thanksgiving and Praise, for all his mercies and favours which he bestows upon us. Thus may even the poorest Man have his mind often employ'd when he is at his Work in the Shop, or in the Field, or when he is walking in the way, or sailing on the Seas, which would not hinder, but further his Labours, and make them more easie and pleasant. But be sure to set some time apart every day for solemn Prayer.

Very fit it is to begin the day with Prayer to God, as soon as we rise out of Bed; blessing his Name for our preservation and quiet rest, begging his gracious Presence with us all the day, that we may be kept from all evil,
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especially from sin, the worst of all. And at the Evening, let this be our last work before we lie down to sleep, humbly to commit our selves to God by Prayer, *Psal.* 92. 1, 2.

Exceeding useful it is for those who have Families, to joyn together Morning and Evening in Prayer to God, and in reading some part of his holy Word; for which purpose there are many good Books of Devotion: and though they have none of them, yet they may use such of the Prayers of the Church as are proper for their purpose, which are to be found in the Morning and Evening Service, and in other places.

Before you sit down to Meat, beg God's blessing upon it, and afterward return thanks for it.

But beside our Devotions in the Family or Closet, our great Duty is to worship God in the publick Assemblies of his People, which by no means we ought to forsake, *Heb.* 10. 25. Suffer not your selves therefore by any Pretences whatever to be drawn away, either by Papists or Sectaries, from the publick Worship of God, as it is now by Law established in the Church of *England*. But see that you duly resort to your Parish-Churches, and that not only on Holy-days, but on the Week days, when you have opportunity and leisure. More especially, see that you constantly frequent the Church on the Lord's-Day, if not hindred by sickness, or some other very great and urgent Cause. Let not that Excuse keep you from Church, which would not keep you from the Market. Bring as many of your Family along with you, as can possibly be spared. Come to the very beginning of Service, and stay quietly till the end of it, not running away before the Blessing, as many careless People rudely do, as if they were glad to get away, as from a Prison. Behave your selves with all due reverence, both of body and mind, considering the Majesty of that God, in whose presence you stand, before whom the very Angels veil their Faces. Always kneel at your Prayers, if there be convenience, or stand at least, *Psal.* 95. 6. Above all, look well to the temper of your Soul, and keep up an awful sence of the great God to whom you are praying, and mind well what is said, as you go along
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with the Prayers, and offer up your desires to God; otherwise, though you may speak much, you do not pray at all. Avoid all vain and wandring thoughts, as much as possible. When you joyn in the Confession of Sins, think of your own particular faults, and be deeply humbled for them: and be unfeignedly thankful for all God's mercies, whilst you are praising his Name; and earnestly long after that Grace you pray for. Attend with care and reverence to God's Word, when it's read from the Desk, and also to the preaching and explaining of it from the Pulpit, that you may both be diligent hearers, and faithful doers of the Word. Neglect not the Church in the Afternoon, though you should live where there is no Sermon. Catechising may be as useful to you, and this ought to be in all places. And besides that, you will hear the holy Scriptures read, and have the benefit of the publick Prayers.

When you come from Church, spend not the remainder of the day in sports and idleness, much less in drinking and gaming, as too many do: but if you have a Family, let some time be spent with them, in praying, in reading God's Word, and some good Book; and let Children and Servants be instructed in their Catechism. Examine them about what they have heard, that so it may make them more attentive; and do you meditate on the same, that it may sink into your Heart. Works of mercy and necessity may be done on the Lord's Day; but by no means allow your selves in any needless Labours, nor in travelling upon the Road, or wandring about to make idle Visits. God allows us six days in the Week for our own Employments, let us devote the Lord's Day to his service, readily and cheerfully.

When the Sacrament of Baptism is administred, do you attend to it. Remember your own Engagement by having received it in your Infancy, and resolve to live answerably thereto. Joyn in Prayer for God's blessing on the Children then received into the Church. And when you bring your own Children to be baptized, see that you do most sincerely give them up to God, and devote them to his Service, with firm Resolutions to bring them up in his fear, if God spare your Lives and theirs,

theirs, and earnestly pray for his Grace to be given in to their Souls. And those to whom you stand as Sureties, you ought to do your utmost toward their good Education in the knowledge of God and Religion, according to the Charge given you, especially if the Parents die, or prove negligent. And pray beware of a very wicked practice, which is common in some places, that after a Child is baptized, the Neighbours that are invited, spend the rest of the day in Riot and Drunkenness; forgetting, that even now they renounced the lusts of the Flesh, those who stood at the Font, and all the rest, are under the same obligation.

Whenever you are invited by your Minister to the holy Communion, do not willingly neglect the Invitation: but come with a thankful Heart to keep up the remembrance of Christ's love in dying for sinners, according to his express Command, *Luke. 22. 19.* Take care to prepare your selves by true repentance for all your former sins, and stedfast purposes by God's grace throughly to forsake the same. See that you be in perfect Charity with all Men, freely forgiving those who have offended you, and offering satisfaction to those whom you have offended. If after this, they will not be reconciled, that's not your fault, but theirs, and therefore may not keep you from the Sacrament. Stay not away out of a Pretence, that you want time to prepare your self. For a constant holy Life, is the best Preparation. If you are fit for Prayers, you are fit for the Communion. Do not think that the Communion is only for rich People. The Souls of the poor are as precious as the rich, and as much concerned in Christ's death; and they have as much cause to remember it, and seek after the benefits of it. If you have not Money to offer at the Collection, see that you offer up your selves to God, and that will be of more value. Complain not that you want Clothes, and therefore you absent, both from the Church and Communion: but see that you come in the Wedding Garment required in the Gospel, with humble, penitent, thankful Hearts, and then you will be welcome Guests at Christ's Table. For your direction, if you have no Books on this Subject, yet read seriously the

Office for the Communion in the Common-Prayer, and you may find very great assistance from it. It's very fit also to consult with your Minister; especially the first time you receive. Assure your selves, it's a very hainous sin, to live one year after another, in the neglect of this weighty Duty, and argues a very great contempt of our Saviour's Authority, and of his infinite love and kindness.

Before I leave speaking of your Duty to God, let me beseech you carefully to abstain from that common hainous sin of Swearing. A most senseless piece of wickedness, that brings neither pleasure nor profit along with it. When you are called before the Magistrate in weighty Cases, you may lawfully swear, *Heb. 6. 16.* but take great care to swear the Truth, and nothing but the Truth: for otherwise, you call the True God to witness a Lye, and do even call for his vengeance upon your selves. In your ordinary communication, avoid all manner of swearing, either by the sacred Name of God, or by any Creature, *Matth. 5. 34. Jam. 5. 12.* Use not such Expressions, *As you hope to be sav'd, As you hope for mercy,* with others the like, which are great Oaths, though frequently used upon every slight occasion. Do not so much as rashly and carelessly mention the holy Name of God or Christ: but let your inward Reverence be manifested in your outward Expressions.

And to this I may fitly joyn as earnest Caution against the sin of Cursing, in which the Name of God is often dishonoured, when Men wish that God's Curse may light upon others, sometimes on their very Children and rearest Relations, sometimes on their Neighbours, and sometimes on their Cattel. Some prophane wretches wish damnation to those they quarrel with, yea, even to themselves. And how common is it to hear Men in their wrath, wish the Pox, or Plague, or Hanging to their Neighbour, or bidding the Devil take them. Indeed they themselves seem to be possesst by him, whilst they vent this Language of Hell, and do take the ready way to bring all manner of Curses, both on their own Soul and Body, *Psal. 109. 17, 18.* This wicked Custom proceeds both from the want of the true fear of God
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in Men's Hearts, and also from want of Kindness and Charity to one another, of which I am next to speak a few words.

Next to the love of God above all, the loving of our Neighbours as our selves, is the great Duty of a Christian, as our Saviour teaches in that same place, *Matth. 22. 39, 40.* And Love is said to be the fulfilling of the Law, *Rom. 13. 8, 9, 10.* Nothing more becomes a Disciple of Jesus Christ, than to live in love and charity with all Men, doing all the good we can to others, but doing no manner of evil to any, Read *1 Cor. 13.* This is most frequently, and strictly commanded in the Gospel, and made the very badge and character of a Christian, *Joh. 13. 34, 35.* This makes us most like to our blessed Lord and Master, who went about continually doing good, both to the Souls and Bodies of Men; even to the very worst of Men, and his most bitter Enemies, did he shew great charity and kindness. And herein let us study to be like him to the utmost of our power.

If we have true love for all Men, we shall then easily and readily perform all those Duties which we owe to them in the several places and relations wherein we stand: of which I must not here go about to give a particular account. But in general, Husbands and Wives ought most entirely to love each other, and study to render one another's Lives happy here, and their Souls hereafter. For if they live in discord and wrath, they have an Hell upon Earth whilst they live, and have reason to expect the eternal torments of Hell when they die. Parents ought to love their Children, and take due care of them, both as to Soul and Body: and Children ought to honour and obey their Parents, and relieve them if they stand in need. Masters must be gentle and kind toward their Servants; and Servants must be faithful and obedient to their Masters, even to the froward and severe. Subjects must yield obedience to all the lawful Commands of their Rulers, and patiently submit to what Punishments they inflict; and upon no Pretence whatever, may they rebel against them: for it is most expressly forbidden in Scripture, and damnation threatened to those that are guilty, *Rom. 13. 1, 2.* And com.

monly Treason and Rebellion, bring nothing but ruin and misery in this World, as well as the next. The People ought to esteem and love their Ministers, to follow their godly Admonitions and Examples, and afford them due Maintenance.

In brief, we must carefully abstain from doing any injury to any Man of what rank or condition soever, either in his Soul or Body, his Estate or good Name: but must be ever ready to do all manner of good to all Men according to our ability and opportunity. And hereby we are to shew, that we love our Neighbours as our selves, by dealing with all Men so truly and justly, so mercifully and kindly, as we desire to be dealt with our selves. This is the great Rule of the Gospel, *Matt. 7. 12.* And by this Rule ought we to govern our selves in all our carriage toward others, both in buying and selling, and in our whole Conversation. This is a very plain and easie Rule to walk by, and is most just and equal, and very large and comprehensive; so that if a Man will honestly and faithfully attend to it, he need not go far to seek for direction how to behave himself in most Cases, that may happen betwixt him and his Neighbour. Would I be reviled and slandered, cheated and cozened, beaten and hurt, or any other way abus'd? if not, then let me not use another at this rate. Would I be despis'd or derided for my faults, or for my poverty and misfortune? Would I not rather in reason desire to be kindly instructed, assisted, and relieved? Thus then, let me deal with my Neighbour, and according to my power, with meekness and true kindness, instruct the ignorant, reclaim the vicious and erroneous, comfort the sad, relieve the oppressed, feed the hungry, and clothe the naked. Even those that are of a mean condition, must be ready to help such, as are in greater want than themselves. The Man that lives by his Labour, is not wholly excused from works of Charity, *Eph. 4. 28.* The Widow's Mite is very acceptable to God; and a cup of cold water shall not lose it's reward. A willing charitable mind it is that God chiefly looks at, and calls for, and this the poorest may have, if it be not their own fault.

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And our Charity and Kindness is not only to be shewn to our Friends, but to our very Enemies themselves. We may not render evil for evil, but must study to overcome evil by doing of good. If another strike us, we may not strike again; if he rail upon us, and revile us, we must not return the same ill Language, but either by silence, or by gentle and soft answers endeavour to appease his wrath. For the Rule is not, to deal with others, as they deal with me, but as I in reason desire to be dealt with; and another Man's fault will not excuse mine. If he do me an injury, I must not be judge in my own Cause, nor take upon me to revenge it, but in weighty Cases, may fly to the Magistrate for relief. But upon no account whatever, may we bear any grudge or hatred in our Hearts against any Man, though never so wicked, or never so much our enemy: but we must pity him and pray for him, that God would giye him a better mind. If ever we hope to find mercy with God, and have our trespasses forgiven, we must forgive those that offend us, as we learn from the Lord's Prayer, and many most plain places of Scripture. See *Matth. 5. 44, &c. Matth. 18. 21. to the end. Rom. 12. 14. to the end.* We must shew meekness and gentleness to all men, and never willingly say or do any thing to provoke another to anger: nor should we be easily provoked, but very easily appeased and reconciled. It's very sad to consider, what wretched and miserable Lives many of the poorer sort lead, by their continual brawling and scolding, quarrelling and contending with one another: and sometimes when they have scarce Money to buy Bread, they'll throw it away in vexatious Law-Suits, meerly out of Spite and Revenge.

And the People of this Rank, ought especially to beware of envying those that are in better Condition than themselves. We ought to have that true kindness and good will for all Men, that we should be glad of their prosperity, though we our selves be in affliction; as on the other hand, we ought to have great compassion for those in misery, though we be in prosperity.

And let such that are in want, take heed, that their Necessities put them upon no unlawful Course for their Relief. Particularly, beware of stealing any thing, though of a small value. By degrees, it's to be feared, you will go on to greater matters, and so may bring your selves to shame and punishment in this World, as well as that to come. The best way to avoid this, is to be very diligent in your lawful Calling, as the Apostle directs in that place before named, *Eph. 4. 28.* If you are not able to work, it's lawful to beg. But by no means betake your selves to this lazy, unprofitable Life of begging, if you are able to subsist by any other lawful course. He that will not work when he can, deserves not to eat. But rather than either steal or starve, you may seek for Relief from your Neighbour's Charity. But do not go about to deceive him, by borrowing what you know you are never like to pay: for this is downright cheating. Rather deal plainly, and make known your Necessities. If you trust in God, and do your duty, he will take care of you: And though you may be in straights sometimes, yet still you will find a supply. And to prevent your poverty, let me especially warn you against that common brutish sin of Drunkenness, which brings both this and many other mischiefs along with it, as I have before told you. Indeed, it hinders every thing that's good, and leads Men into all manner both of sin and misery. This Vice it is that makes more Beggars than any other cause. Wherefore, if you have any regard to your Families, any love to Soul or Body, avoid all riot and excess. Eat and drink moderately, as may tend to keep you best in health, and make you most fit for the service of God, and your own Callings.

And lastly, beware of that filthy sin of Whoredom, which very often goes along with Drunkenness, and as often brings the curse of God, both upon Men's Bodies and Estates. And to keep you innocent, avoid idleness, as well as intemperance. And flie from all lewd and wicked company, where you are in danger of being enticed and ensnared: and do not so much as allow your selves in any unclean thoughts or desires, nor in
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filthy Discourses, or in any wanton carriage and behaviour. For the preventing of all wickedness in this kind, God hath allowed Marriage, which is said to be honourable in-all, but Whoremongers and Adulterers God will judge, *Heb. 13. 4.* Wherefore let them who are in that state keep strictly true to their Marriage Vow : And all both Married and Single preserve both Body and Soul so chaste and pure that the holy Spirit of God may now dwell in their hearts, and they may be fit to dwell for ever in the presence of the most holy God.

And thus I have briefly given you an account wherein consists that holiness of life, to which all Christians are obliged by the Precepts of our Blessed Saviour, and by their Baptismal Vow, which binds them to keep his Precepts and to follow his Example, who himself lived in the same holy manner that he taught ; and hath commanded all *that say they abide in him to walk as he walked.* 1 Joh. 2. 6. The summ of all you have in few words which the Gospel teaches, even that we should *deny ungodliness and all worldly lusts, and live soberly, righteously and piously in the World.* Tit. 2. 11, 12.

And now let me again beseech you seriously to consider whether it has been your care to live such holy and good lives, yea or no. And whereinfoever your Conscience does accuse you that you have neglected the duties God has commanded, or committed those sins which he hath forbidden, do you humbly acknowledge and confess the same to Almighty God, with true godly sorrow for the same, earnestly begging Mercy and Pardon for Christs sake, who dyed on the Cross for sinners, and through whom all that confess and forsake their sins shall find mercy. Wherefore do you henceforward resolve by his Grace that you will forsake your sins and amend your lives, and make it your chief business to keep Consciences void of offence toward God and Man, not allowing your selves in any known sin, nor in the wilful neglect of any known Duty. Do not object against this and say that it is impossible to lead such an holy Life : For thousands in the World, of all Ranks and Conditions, have done it in all Ages, by the assistance of God's Grace, which you shall never want if you seek it.

it earnestly, and improve it diligently. And though there may at first be some difficulty in leaving an ill course, yet by degrees it will grow easie, and you will then find nothing so sweet and pleasant as Religion and Vertue.

And do not, I beseech you, fancy that it is not for poor people to think of being so Religious and godly; that this is only for the Rich, who have little else to do. Why, will not you that are Poor have as much care of your own Souls as the Rich, and study to be happy as well as they? By this means you will be even with them, yea much happier than they even in this Life, except they be Good as well as Great. What is there in all I have said but even the poorest may perform, if they have but a willing mind. May you not love God and your Neighbour, be sober and chaste, meek and humble, pray to God and praise his Name, &c. Nay is not this the much better way to keep you from Poverty, or to help you out of it? Is it not much cheaper to live soberly and honestly, than to live in Drunkenness and whoredom and such like wastful sins? Does it not cost you much more to go to Law for Revenge, than to forgive an injury? One Vice costs more the maintaining than ten Vertues. And I am confident more Families are brought to Poverty by gratifying their Lusts than by providing for their Children, how many soever they be. Is it not think you much better for your selves and Families to spend the Lords-day in Gods service both in publick and private, than to waste your time and money at the Alehouse? Daily experience shows that it is not Religion, but the want of it that makes Men poor and miserable. Besides that such good People have Gods blessing and favours, as I have already shewed, and therefore hee'll be sure to take care of them and theirs.

And pray do not think that you shall be saved meerly because you are poor: For if you be wicked and ungodly, you will certainly be miserable in the next World as well as this. *Lazarus* was not saved because he was poor, but because he was a pious good Man: And on the other hand, *Dives* was not damn'd for being rich, but because he was luxurious and proud, and wholly

Wholly given up to pamper and adorn his Carcase.

Let me further warn you against two or three dangerous mistakes that harden many Men in their sins. Beware of thinking that it's enough for a Man to be baptized and keep his Church, and go to Prayers and Sermons, and sometimes to the Communion, and say his Prayers, in private, that this is enough to prove him a good Christian and make sure of Salvation. All this is very good, but this will not serve turn, except our hearts be so thorowly sanctified by the Grace of God that we do truly love God above all, and set our hearts on the joyes of Heaven, and love our Neighbours, and be true and just in our dealings, Temperate and Chast in our Conversation, as is before described. And this is the great end of Prayers, Sermons and Sacraments, to make us more and more holy in heart and life : without which we shall be rather worse than better for them. *Matt.* 7. 21, 22, 23.

Be not so weak as to think you may be saved by a good belief alone, by your faith in Christ, and trusting in God, without obedience to his Commands. It is for Christs sake only you are saved, but he will save none but those who obey him. *Heb.* 5. 9. And that only is true saving Faith, which purifies the heart, and produces obedience, as you have heard before. And since God has plainly told us that we cannot be saved without holiness, if we take up a foolish confidence that we may be saved without it, this is not trusting in God, but in our own fancies and the Devils delusions. We may safely trust in Gods promises, but then let us see to perform the conditions, and become such an humble, holy people, as he has promised for Christs sake to own and save.

Take heed also of mistaking the nature of Repentance, as if it were only being a little sorry for our sins, and crying to God for mercy, and then all will be well, though we go on still in our old ways. But this is a most dangerous mistake. For a Man never truly repents till he forsakes his sin and changes his course : When the Drunkard becomes Sober, and the Profane Man a devout Worshipper of God, and so continues. True Repentance changes the heart and life of the sinner.

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And lastly, Do not think it enough to forsake some sins and keep others; to do some good duties and neglect others, and then excuse your selves by saying it is your *failing*. *Every Man has his failing, and this is mine.* So says the Drunkard and the Whoremonger, and so says the angry Man when he swears or curses, or gives bad Language. But such sins as are committed against knowledge and Conscience, and continued from time to time, when we have leisure to think beforehand and prevent them, these are to be reckoned as wilful sins, not as failings. Especially such gross sins as Drunkenness, Whoredom, common Swearing or Lying and the like are not to be reckoned as failings. Indeed whatever sin a Man loves and pleads for and allows himself in, is not a meer infirmity but a wilful transgression. A good Man hates all sin as he does sickness, and strives and watches and prays against it. He hates every false way, and has a respect to all Gods Commands. A true Christian must be an entirely good Man, all of a piece. A great matter I find it is with many people, that they do no wrong to no body, nor have any malice in their heart, and therefore they think themselves in good condition God-ward. But though this is one good part of our duty, yet it is but a part. We must also see that we do not wrong Almighty God and our own Souls by settin our hearts chiefly on this World; by neglecting his Worship and Service, by living in excess or uncleanness or any other known sin. We must be both pious toward God, loyal to our Prince, just and charitable to our Neighbour, humble and sober, every way holy and good, if we will approve our selves to be Christians indeed. He that wilfully offends in one point and allows himself therein, is guilty in effect of breaking the whole Law: For he despises Gods authority; and if he meets with the same temptation, will commit any other sin. And as is commonly and truly said in this case, one stab though but with a Pen-knife may wound a Man as mortally, as twenty thrusts with a Sword; so one sin loved and delighted in, may damn a Mans Soul as well as a thousand. *James 2. 10.*

Having

Having thus endeavoured briefly to remove your Objections and Mistakes, I do now again in the last place, come to enforce my Exhortation, that you would seriously and stedfastly resolve to cast away every sin, and most entirely devote your selves to the leading such a godly, righteous, and sober Life, as you are bound to by your Christian Baptism. If you are in dispute with your selves, whether you should resolve upon it, pray look over the Arguments before laid down, and ponder them in your mind; and then certainly you cannot but own, that I perswade you to nothing, but what is very just and reasonable, and every way for your own greatest good. And if you are convinced of this, then proceed forthwith to this pious Resolution, without trifling or delaying. The sooner you do it, the safer it is, and the better for you. Do not go on in sin at present, on a pretence, that you'll repent hereafter, when you are older, or when you come to be sick, and to die. Do not put off the great business of Life to the end of your days, when you are not sure of time or strength, or of God's assistance, or acceptance of you. Do not plead the Example of the Thief upon the Cross: for his Case was nothing like yours, that have long enjoy'd the offers of grace and mercy. If now from this present time you will heartily and sincerely return to God, you have no reason to despair of his mercies, how many or great soever your sins have been: but if you still persist in sin, presuming upon God's mercy hereafter, you have just cause to fear, that this bold presumption, and horrid abuse of God's grace, may end in your eternal ruin and damnation.

But if you are willing now speedily to enter upon this Resolution and Purpose, then let me in a few words, farther direct you, by what means you may render it firm and lasting, and may be best enabled to perform the same.

(1.) And first, I would advise you to take the next convenient opportunity to confirm this holy Resolution, at the Table of the Lord. There solemnly renew your Baptifinal Vow. Dedicate and give up your self to God
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the Father, Son and Holy Ghost; renouncing the Devil, the World, and the Flesh, and all those wicked ways they would draw you to, more especially those sins, which you have been formerly most guilty of. Henceforth, let the Lord Jesus that bought you with his Blood, be taken for your only Lord and Master, to govern you by his Spirit, and by his Laws, as ever you desire and hope to be saved by his Death and Resurrection. And use frequently to think of this solemn Engagement, after you have made it: that it may have due force upon you, when you are tempted to revolt to any wicked practice. Often repeat the same betwixt God and your own Soul; and especially renew it by frequent attendance on the Holy Communion, there seeking for grace and strength from God, to walk in his holy ways stedfastly and constantly.

(2) But that brings me to a second Direction, that you should not resolve upon all this, in a confidence of your own strength, but in the most humble dependance on the grace of God, which he is ever willing to bestow on such as seek it earnestly in the way he has appointed, by a due attendance on the means of Grace, the Word, Prayer, and Sacraments. Wherefore, as you have opportunity, attend carefully to the reading and hearing of his Word, and *hide it in your Heart, that you may not sin against him.* And be very much in Prayer to God for his holy Spirit, to be given you through his Son Jesus, who will powerfully interceed for you, and make good his Promises, to humble and devout Supplicants, *Luk. 11. 13. Joh. 16. 23, 24.* Whenever you are in danger, and are assaulted by any temptation to sin, or are backward to what is good, then especially pray fervently for quickning and strengthening Grace, and your Prayers shall not be in vain.

(3) To your Prayers, add constant watchfulness over your self at all times, and in all places and companies. Watch over your thoughts themselves, and over your words and actions. Satan is ever watching to deceive us, and there are many snares and dangers

dangers in all our ways, and we have corrupt Natures and treacherous Hearts, and therefore had need to be very watchful, to avoid all occasions of sin, as much as possible, and to suppress the very first beginnings. Think before-hand what Temptations you are like to meet with, and fortifie your self against what you cannot shun. Do not wilfully run into Danger, especially, beware of bad Company, by which many are drawn back to their former Looseness. Be not led away by their Counsel or Examples, nor be discouraged by their Jeers and Censures. Use often to look back upon your Actions, and if you have been drawn into any wilful sin, do not make a light matter of it, nor yet despair of Pardon, if you be truly penitent. Wherefore, speedily and earnestly betake your self to God by true Repentance, begging mercy for Christ's sake, and more Grace to strengthen and assist you. Renew your Purposes for amendment of Life, and set your Watch more strictly for the future.

(4) To quicken and engage you to this Watchfulness, Remember, that Almighty God is ever present with you, and observes all your ways, and takes great delight in your Piety and Holiness, but is of purer Eyes, than to behold the least iniquity with any pleasure. Wherefore, always walk as in the presence of this Holy God, whether you are alone, or in Company.

(5) Think often, how near you stand to another World, and what an account you must give to God, of all your Deeds done in the Body; and so live now, as will be most for your comfort at Death and Judgment. When the Profits and Pleasures of Sin entice you, compare them with the eternal Joys, which they will deprive you of, and with the eternal Torments they lead to. Think whether ever any Man by sinning against God, did gain somewhat that's better than Heaven, or that's worth going to Hell for. Let Eternity be very much in your thoughts, and the fading Vanities of this World will have little esteem with you. Often ponder of those weighty
Words

Words of our Blessed Saviour, *What will it profit a Man to gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul?* Mark 8. 36, 37.

Lastly, In stead of more Directions, let me advise you to acquaint your self with your Minister; and consult him in the great Concernments of your Soul, as Men are wont to do the Lawyer and the Physician, in matters that concern their Bodies and Estates. Do not think it enough to hear his Sermons in publick; but take Advice from him in private, and open to him the state and case of your Soul, so far as may enable him to give such Directions, as are most proper to your Condition. This especially you ought to do, when you first make entrance upon an Holy Life, and do first address your self to the Holy Communion; or when you are under any great doubts, and trouble of mind; and are vexed with fore temptations, either of one sort or other; or when you are set upon by such that would draw you away from our Church, either to Popery, or to any other Sect amongst us. Then presently betake your self to your Minister: And in these or the like Cases, take Direction from him, and be sure to follow his wholsom Counsel, and desire his Prayers to God for you. I know in large Parishes, Ministers are not able to have a particular knowledge of every Person; but yet all that know the worth of Souls, and the price that was paid for them, will be ready to give attendance to the meanest of their People, that shall apply themselves to them for Advice and Comfort, and will be glad of all opportunities to promote the Honour and Interest of their Saviour, and the good of precious Souls committed to their Care.

And thus have I as plainly, and as fully as I well could in so little room, directed you in that holy way which leads to eternal Glory; and have shewn you what great Reason you have to walk in that way, and to continue therein to the end. As to those, who desire larger Directions, next to the holy Scriptures

prures (which I beseech you to read frequently with humility and seriousness, especially the New Testament) next to them, I shall referr you only to that pious and most useful Book, *The whole Duty of Man.* And heartily I wish, that every poor Family in the Kingdom, was furnished with one of those Books, together with a Bible and Common Prayer Book, which might all be purchased for much less than five Shillings ; and therefore it's great pity they should be any where wanting. Though alas, I know, there are many Families of poor People, where none of them can read, and so Books to them are useless. Great Charity therefore it would be, for rich Landlords and Gentlemen, to see that the Children of their poor Tenants and Neighbours, be put out to School ; and then to bestow at least, Bibles upon them, that the knowledge of God, and Religion may be promoted amongst them ; which would make greatly for the good and welfare both of Church and State. For though Brain-sick Opinions and false Principles may make Men proud and head-strong, and troublesome to their Governours, yet solid knowledge, and sincere Godliness, will make Men humble and meek, quiet and peaceable, obedient to Magistrates and Ministers, full of Charity to their Neighbours, and ready to every good Work. And I am sure, an increase of this truly Religious Temper, would be one of the greatest Blessings that can be bestow'd upon this Earth, and would settle Kingdoms and Churches, Towns and Families in Peace and Concord, which almost every where are divided amongst themselves, as well as against one another : And by such blessed effects of true Religion, something of Heaven would be brought down upon Earth, and our Souls would be well fitted for Heaven, when we are called off from this Earth, into those happy Regions above ; where there is nothing else but Peace and Holiness, and Love and Joy. And may it please God to bless these plain and short Instructions for the enlightning of any minds with that Wisdom from above, which is thus pure and peaceable,

then shall I obtain my Design, and have great cause to be thankful. And that the Reader may joyn with me in these Wilhes, I have annexed hereto a Prayer for Grace, to lead an Holy Life. And if he will but add diligent endeavours to frequent and fervent Prayers, neither his Labour nor mine will be in vain, through the Grace and Blessing of Almighty God, from whom comes every good and perfect Gift, to whom be given all Honour and Glory, both now and for ever. Amen.

A PRAYER,

A PRAYER,

Chiefly for the assistance of God's
grace, in order to the leading
an Holy Life.

O Most holy, and ever blessed Lord God, I do humbly cast down my self before thee, acknowledging and lamenting my own sinfulness, and earnestly begging thy grace and mercy through the Lord Jesus, our only Mediatour and Advocate. I confess, O God, I am a vile sinner, polluted from the very Womb: but since I came to the use of my Reason, I have defiled my self with many wilful and hainous transgressions. I have sadly neglected thy Service, and dishonoured thy Name, and have been greatly wanting in those Duties which I owe to thee my God, to my Neighbour, and to my own Soul; and have not lived in such a godly, righteous, charitable and sober manner, as I ought to have done: But have often acted contrary to my own Reason and Conscience, and to the plain Precepts of thy Word, and contrary to my own Promises and Vows, for better Obedience. O Lord, give me a clear sight of my sins, and such a deep sense of the evil of my ways, that my Heart
may

may be truly humbled, and broken in the remembrance thereof. And for the Lord Jesus sake, who died for Sinners, be merciful to me, O Father of Mercies, pardon all my Iniquities, and let them not be remembered against me to my Condemnation, either in this World, or that to come. Nor is it only Pardon that I beg, but most earnestly I beseech thee by thy Holy Spirit, to sanctifie me both in Body and Soul, that being made pure and holy in Heart and Life, I may serve thee diligently all my days on Earth, and so may enjoy thee for ever in Heaven. I am fully convinced, that it is both my duty and my happiness to fear and serve thee, the great and glorious God, who hast made me and redeemed me, and hitherto graciously preserved me. I acknowledge thy Service to be perfect freedom, and all thy Laws to be holy, just and good. Wherefore I desire utterly to renounce and forsake every evil way, and most entirely devote my self to serve and please thee in newness of Life. But thou, O Lord, knowest the weakness and corruption of my Nature; and how by evil customs, I have made my self more prone to sin, more backward to that which is good. O do thou thoroughly change my Nature by thy Grace, that I may hate and abhor all wickedness, and take delight in the ways of Piety and Holiness. Let no unmortified lust remain in my Soul: but do thou purifie and cleanse me from Pride and Covetousness, from Envy and Malice, and from all impure and sensual affections and desires, and enrich me with all the Graces of thy holy Spirit. Give me such a clear knowledge of thy infinite goodness, and of all thy glorious perfections, that I may ever humbly admire and adore thee, and love thee with all my Heart and Soul, and cleave to thee as my only portion, preferring thy favour before all the enjoyments of this World. Help me always firmly to trust in thee, and freely to leave all my Affairs to thy wise and gracious Providence, absolutely resigning my Will to thy holy Will in all things. Make me truly thankful for all thy mercies, and patient under afflictions. By thy teaching, let me learn to be content in all Estates and Conditions. And good God, suffer me not in the greatest difficulties and dangers,

dangers, to distrust thy mercies, or take any unlawful course for my Relief. I beg from thee my daily Bread, and beseech thee to give me an Heart well satisfied with what thou seest most convenient for me. Give me such a Spirit of Piety and Devotion, that I may take great delight in thy Worship and Service, both in publick and private. Fill me with such love to my Blessed Saviour, and with such thankfulness for his love in dying for Sinners, that I may go with more delight to the Holy Communion, for the good of my Soul, than to the richest Feast that is made for my Body.

Help me, O God, to shew my love to thy blessed Self, by true love and charity to my Neighbours. Make me tractable and obedient to my Governours, both in Church and State, peaceable and gentle toward all Men, dealing with them so justly and truly, as I my self desire to be dealt with. Make me tender and compassionate, and ready to do all the good I can to others: and let thy Grace enable me freely to forgive those that do evil to me, as I my self hope for mercy and forgiveness from thee, my God. And help me always to live soberly and temperately, purely and chastly in Heart and Life; and with great meekness and humility in the sense of my own unworthiness and manifold imperfections.

O Lord, grant that my Heart may be fill'd with earnest longings and desires after those Graces; which now with my lips I pray for: and help me to shew my sincerity, by diligent endeavours, daily to grow in all Grace and goodness, and to perfect Holiness in thy Fear. Make me watchful over my self, and all my ways, that I may carefully avoid all occasions of sin, and may check the first motions thereto in my own Heart. Keep me always deeply sensible of thy Presence; that I may walk humbly with thee, my God, and approve my self to thee in well-doing. Wean my Heart from all things here below, and prepare me for my departure hence, into a better World. Help me always to live in such a religious and holy manner, as will be most for my comfort at Death and Judgment. Strengthen my Belief of the precious Promises, and dreadful Threatnings of the Gospel; and let this Belief

rule

rule and govern me in my whole Conversation. O that I may never be guilty of so much folly and madness, as to lose the eternal and unspeakable joys of Heaven, and throw my self into the eternal torments of Hell, for any of the profits or pleasures of sin, that are but for a moment. Do thou, O Lord, by thy holy Spirit, ever keep upon my mind such a fresh and lively sense of the reasonableness of Religion, and of the mischief and folly of all sin and wickedness, that no temptations of Satan, no allurements of the World or the Flesh, may hinder me from my Duty, nor draw me into any known sin: but do thou ever strengthen and assist me by thy Grace, and guide me by thy Counsel, till thou shalt bring me to thy self in Glory.

Neither do I pray for my self alone, but for all Mankind, beseeching thee, to send the Light of thy Gospel into all the dark Corners of the Earth, and grant, that they who do enjoy it, may walk in all holy obedience thereto. Be merciful to these Kingdoms, pardon our sins, and reform us from them. Heal all our divisions, continue our mercies, and make us truly thankful for them. Bless the King's Majesty, with the Royal Family, and all those that are in authority under him, and grant to me, and all his Subjects, grace to lead quiet and peaceable Lives, in all godliness and honesty. Bless the Ministers of thy holy Word and Sacraments, and make them very diligent, and very successful in their Endeavours; Help us to bring forth such Fruit from the Blessings we enjoy, that thy Gospel and the Ordinances thereof may be continued to us, and to the Generations after us. Show mercy to all that are afflicted, whether in Soul or Body, and preserve those that travel on their lawful Occasions, by Land or by Sea. Bless all my Friends and Relations, particularly, all that belong to this Family, and help us all to live in the fear and love of thee our God, and in peace and charity one with another. Let thy blessing and good presence be with me thy unworthy Servant, now and at all times, at my down-lying and up-rising, in my going out and coming in, be thou my God and my guide, even to the death, and my eternal portion, when time shall be no more.

And accept, O God, of my unfeigned desires, to bless and praise thy glorious Name, for all thy Mercies and Favours to my self, and to all Men. I bless thee for my Reason and Senses, my Health and Strength, Food and Raiment, and all the Comforts of this Life; but above all, I praise thee for thine inestimable love in the Redemption of the World by our Lord Jesus Christ, for all the means of Grace, and for the hope of Glory. And I beseech thee, give me that due sense of all thy Mercies, that my Heart may be unfeignedly thankful, and that I may shew forth thy praise, not only with my lips, but in my life, by giving up my self to thy service, and by walking before thee in Holiness and Righteousness all the days of my Life, through Jesus Christ our Lord, in whose most holy Name and Words, I continue to pray as he hath taught us in his Gospel, saying,

Our Father which art in Heaven, &c.

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with me now and evermore. Amen.

F I N I S.

Advertisement.

THere is lately published by the same Author, A Dialogue betwixt two *Protestants*, (In Answer to a *Popish Catechism*, called, *A Short Catechism against all Sectaries*) Plainly shewing, That the Members of the Church of *England* are no *Sectaries* but true *Catholicks*; and that our Church is a sound part of *Christ's Holy Catholick Church*, in whose Communion therefore the People of this Nation are most strictly bound in Conscience to remain. In Two Parts, in *Octavo*.

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